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"And unto every kingdom is given a law; and unto every law there are certain bounds also and conditions." DOCTRINE AND COVENANTS 88: 38.

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WHY I AM A MORMON

HON. REED SMOOT

UNITED STATES SENATOR FROM UTAH AND ONE OF THE COUNCIL OF THE TWELVE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

NOTE—The following article appeared in the October issue of *The Forum*, a non-partisan American magazine of recognised prominence. The article was accompanied by drawings and brief historical accounts of the Salt Lake Temple, Tabernacle and the Sea Gull Monument of the Temple Block, also a reproduction of a 19th century wood-cut depicting the Angel Moroni delivering the plates of the Book of Mormon and the Urim and Thummim to the Prophet Joseph Smith.—EDITOR.

IN THE FIRST PLACE, I was born one. My parents were among the early converts to the teachings of Joseph Smith, the founder of the Church of Jesus Christ of Latter-day Saints—my father in Kentucky, his native State; my mother in far-off Norway. What is commonly known as Mormonism had no stauncher adherents than Abraham Owen Smoot and his wife, Anna Kerstina Morrison. That I should have imbibed, from infancy, in the home that sheltered them, the spirit of the religion for which either of them would have laid down life, if necessary, will occasion no surprise to the readers of this article. I was the third-born in the household, and Salt Lake City was my birthplace. Since ten years of age, however, I have resided in the town of Provo, fifty miles south of the Utah capital.

What education I received as a youth was in Mormon schools, notably the Brigham Young Academy at Provo, an institution that my father helped to found. I was one of the twenty-nine students with which, in the autumn of 1876, it began its first term. I was then in my fifteenth year.

The founding of the Brigham Young Academy (now University), the parent of a flourishing school system entirely distinct from the public schools, and maintained by the Latter-day Saints at an annual cost of three quarters of a million dollars, was the outgrowth of a sentiment which demanded spiritual as well as mental and physical education for the children of the Mormon community. Joseph Smith was the author of such sayings as these:

The glory of God is intelligence.
It is impossible for a man to be saved in ignorance.
Seek learning even by study and also by faith.
Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.
And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come.

The Prophet was true to his principles. He established schools and championed the cause of education. A Mormon writer has said: "His educational ideals passed over the threshold of Time and strode down the halls of Eternity. With a full appreciation of the knowledge that makes men and women capable and skilful in this life, he prized and taught others to prize, above all, the knowledge that maketh wise unto salvation. How to make a living here, how to solve life's every-day problems, was, of course, important; but how to grapple successfully with the mightier problems of the Great Hereafter, how to store up treasures in heaven and lay hold upon eternal life, was far more consequential. Education meant to him the leading out of all the latent potential powers of the individual, the training to perfection of every divine attribute in man, as the child of God and as a god himself, in embryo. He stood for the full and complete development of the soul—body and spirit combined—mental, physical, moral, and spiritual education, the education contemplated and inculcated by the Gospel of Jesus Christ."

In the Brigham Young Academy were taught, along with the ordinary branches of learning, the doctrines of Christ's Gospel. The Bible, the Book of Mormon, and other Church publications were among the text books of the institution. Prayer and testimony were required of the students, and the atmosphere of worship pervaded the class rooms. The result was that graduates from this school went forth from its portals firm in the faith, believers in God and in the principles of salvation, equipped not only for expert office work and skilled labor of various kinds, but also for intelligent and efficient service in the Church schools and mission fields. Being a graduate myself, I shared in the advantages of such a training; and this, without doubt, is one reason why I am a Mormon. Incidentally I will remark that

Utah, which is still overwhelmingly Mormon in population, ranks among the leading States of the Union, educationally.

But birth and early training are not the only causes of one's conversion, if it be real and genuine. In my intercourse with the world I have had ample opportunity to come in contact with other religions systems and to compare them with my own. If Mormonism is my preference over all, it is because it appeals to me as the most reasonable of all, the most soul-satisfying religion that I have encountered anywhere.

It teaches that man is literally the child of God, fashioned in His image, endowed with divine attributes, and capable, by education and development, of becoming like unto that glorious Being, in whose image or likeness all men are created.

It teaches that this earth, which is but one of millions like it, formed for similar purposes, was made, not out of nothing, as some theologians assert, but out of the eternal elements, spirit and matter, and that after it has filled the measure of its creation as a temporary abode, a place of probation for man, it will be converted into a celestial sphere, that the righteous may inherit it forever. Christ's millennial reign is to sanctify the earth and prepare it for celestial glory.

Mormonism teaches that the glorified planets are God's kingdoms, and that to each kingdom a law is given. Whosoever inherits any one of these kingdoms—celestial, terrestrial, or telestial—must abide by the law pertaining to that kingdom; all heavenly gifts, whether spiritual or temporal, being predicated upon the principle of obedience.

The gospel plan, instituted by the Great Creator in the beginning, was designed for the promotion of the lesser intelligences in the midst of which He found Himself the most intelligent of all. This plan includes man's fall and redemption, both of which were divinely preordained, and are steps in the march of eternal progression. The condition of this promotion—this advancement of the pre-existent intelligences who become mortal men and women—is their obedience to the principles of the Gospel. They must have faith, must repent of their sins, must be baptized for the remission of sins, must receive the Holy Ghost by the laying on of hands, and do all else that the Lord requires of them.

They who "keep their first estate"—life in the spirit world—are given a second estate, life on earth, where they demonstrate their worthiness or unworthiness of eternal glory. Satan and his legions, one-third of Heaven's spirit host, kept not their first estate, and because of their rebellion were not permitted to take bodies, which are a means of eternal increase and exaltation; but two-thirds of that great family of spirits, for their faithfulness in the previous life, were or will yet be given fleshly tabernacles, thus becoming "living souls", with opportunities for education in the midst of life's vicissitudes.

All men are to be rewarded according to their works, as shown to John the Revelator in his great vision on Patmos. They who inherit celestial glory, the highest heavenly condition, which is comparable to the light of the sun, are they who receive the Gospel in this life; also those who would receive it if the opportunity were offered. They can believe and repent in the spirit world, and receive baptism by proxy in Temples erected on earth for that purpose. These are the valiant, who obey Christ in all things.

The inheritors of terrestrial glory are they who yield a partial, but not a full obedience to the divine commands. They receive not the Gospel here, but afterwards receive it, and their glory is likened unto that of the moon. Telestial glory is for those who are cast down to hell, are there purged of their sins, and, after paying their debt to Eternal Justice, are released from prison, to receive that for which they are fitted and prepared. They are as the twinkling stars, and are servants of the Most High, "but where God and Christ dwell they cannot come, worlds without end."

All men will be saved except the sons of perdition, who have had every opportunity, not only for salvation, but for exaltation to the highest glory; and then have denied, trampled upon, and thrown it all away. These are the only ones who cannot be saved in some degree of glory; and the reason why they are lost is that they have sinned away the power of repentance, upon which all salvation is predicated.

These doctrines look reasonable to me. They are scriptural and consistent. They appeal to my sense of justice, of mercy, and of right. They measure up to the eternal fitness of things. I have never found anything better, in my researches for spiritual light, and because of this and my conviction that they are true, I am a Mormon.

My religion proclaims itself to be the Everlasting Gospel, framed in the heavens before this earth was formed, and revealed to man in a series of dispensations, of which the present one—the dispensation of the fulness of times—is the greatest and the last. The Gospel's restoration in this age is preliminary to the gathering of the scattered house of Israel, Zion in America and Jerusalem in Palestine being the places where they will assemble to meet their God and King, who is coming literally to reign upon the earth. The Gentiles, with their wealth and power, their steamships, railroads, and other means of rapid transit and communication, are taking part in this work, and will share in the benefits that flow from it. This age is destined to witness the consummation of God's purposes in relation to this planet.

The movement known as Mormonism was made possible, humanly speaking, by the establishment of the Government of the United States, whose constitutional guaranty of religious

liberty paved the way for the coming forth of this "marvelous work and wonder." Such is the Mormon position.

The Latter-day Saints believe that they must be loyal to their country, honoring its laws, upholding its institutions, its constituted authorities, and doing all things that American citizens ought to do. They are taught that the Constitution of the United States was inspired of God and framed by wise men whom the Almighty raised up for this very purpose, and that it "should be maintained for the rights and protection of all flesh", so that every man may act according to the moral agency which God has given him, that he "may be accountable for his own sins in the day of judgment."

Believing this, they cannot be otherwise than loyal. They do not blame the Government of the United States for their past persecutions at the hands of lawless mobs. They realize that such things were not because of the Constitution and Government, but in spite of them; and they stand ready at all times to honor the laws of this nation and to defend it against foes without or within. It is because I know this that I am a Mormon.

Indoctrinated from childhood in the principles of the Church to which I belong, I give my hearty adherence to its Articles of Faith, as penned and published by Joseph Smith, the Prophet. They are as follows:

1.—We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

2.—We believe that men will be punished for their own sins, and not for Adam's transgression.

3.—We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

4.—We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.

5.—We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof.

6.—We believe in the same organization that existed in the Primitive Church, viz., apostles, prophets, pastors, teachers, evangelists, etc.

7.—We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

8.—We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

9.—We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

10.—We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this [the American] continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.

11.—We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

12.—We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.

13.—We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.

In conclusion, I am a Mormon because I have received a convincing testimony that Joseph Smith's mission was of God; that he lived to do good and died a martyr; and that his successors, in building upon the foundation that he laid, are carrying out the will of God, with the welfare of all men in view.

THE SHEFFIELD CONFERENCE

On Sunday, October 24th, conference convened in the Latter-day Saints' Chapel, Pitsmoor, Sheffield. President Raymond H. Haight and all of the Traveling Elders of the district were in attendance, as also President James E. Talmage and Sister May Booth Talmage from Mission headquarters at Liverpool. The three gatherings held were well attended by resident members and friends of the Church from throughout the large district, which comprises four organised branches: Sheffield, Doncaster, Barnsley, and Woodhouse. Many of those in attendance were people who have been reached by the missionaries during the summer months; not a few of them commented favourably upon the ring of authority that strongly characterised the declarations of each speaker.

The theme "Building for Eternal Life" was strikingly treated by the presentation of nine short poems written by Elder James H. Bargh, a local elder, and pleasingly recited by members of the Sunday School. Brother Bargh has rendered similar service in past conferences, and deserves commendation for his effort and contributions. A stanza of one of his poems reads:

> Just to be pure, therein to find
> A joyous heart, a peaceful mind,
> And just to live that I may be
> A builder in eternity.

Hearty congratulation was extended to the participants by President Raymond H. Haight. It is a great privilege and opportunity for young people to shape their characters in the moulds of Sunday School teaching, averred Sister Talmage.

The Mission President pointed out the difference between character and reputation, affirming that many are known by their reputation only; character is the factor that shall determine our status beyond the grave. Many on the day of judgment shall hear the fateful words "Depart, I know you not", because their character is evil though their reputation on earth may have been good. Reputation is as a shell, which covers character; the removal of the shell reveals the true nature of that which it encases.

The following are excerpts from a report read by President Haight summarising the work done by the Travelling Elders during the summer months: 84 towns and villages have been canvassed; 3,462 hours have been spent in tracting; 67 copies of the Book of Mormon, 44 other books, 45,150 tracts, and 2,892 pamphlets have been distributed.

Elders Harold E. Brown, Moroni B. Langford, James S. Chadwick, John D. Hansen, Eugene H. Hall, Clinton L. Mills and Fred L. Finlinson each bore a convincing testimony and delivered an interesting address during either the afternoon or evening service.

The meaning of eternal life was discussed by the Mission President at the evening gathering. Eternal life does not mean merely living forever; the unjust as well as the just have that characteristic; eternal life involves living forever in the presence of God, having the power of unending advancement and increase, which comprises the acquiring of knowledge and wisdom, worlds without end.

Between the regular meetings of the conference the missionaries met with President and Sister Talmage, gave reports of their summer labours, and received timely counsel and advice. Auxiliary meetings were also held wherein detailed instructions were given.

Vocal selections were rendered by Sisters Hilda Shaw and May Prince. The *Sheffield Daily Independent* and the *Sheffield Daily Telegraph* published favourable reports of the conference.

MORONI B. LANGFORD, Conference Clerk

THOUGH the thoughts and activities of God be as far above the ways of men as the heavens are above the earth, they are nevertheless of a kind with human yearnings and aspirations, so far as these be the fruitage of holiness, purity, and righteous endeavour. Though our planet be but as a drop of the ocean compared with the many greater orbs, it is not the least of all; and what we have come to know of other worlds is primarily based on analogy with the phenomena of our own. Notwithstanding that Deity is perfect and humanity grossly imperfect, we may learn much of the Higher by a study of the lower in its true and normal phases.—J. E. T.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, NOVEMBER 4, 1926

EDITORIAL

FISHERS AND HUNTERS

FOLLOW ME, and I will make you fishers of men.—Matt. 4: 19.

Thus spake our Lord Jesus to the brothers Peter and Andrew, who were plying their occupation as casters of the net in the lake or sea of Galilee. James and John, sons of Zebedee, He also called from their nets. These four, supplemented by eight other earnest, active, and efficient men from divers trades and callings, composed the original Twelve chosen and commissioned by the Saviour to be "fishers of men."

Their first mission was specifically to the lost ones "of the house of Israel" and not in "the way of the Gentiles" or the Samaritans. (See Matt. 10.) The Master gave definite counsel and admonition to these His special servants in thus sending them forth. They were to prepare themselves to suffer deprivation and loss of material things; their journeying was to entail sacrifice, for they were to travel without purse, scrip, or surplus clothing.

From their inaugural missionary tour the Twelve returned infused with the spirit of testimony, and to the Master they reported with a transport of enthusiasm what they had accomplished by way of authoritative ministration. Though they had indulged in no whit of what is commonly designated as pleasure, their happiness was complete. They had promulgated the Gospel of repentance in cities, towns, and villages; they had anointed the afflicted, and the power of their Priesthood had been made manifest through visible healings; even unclean spirits had been subject unto them. Furthermore, they had drawn many from the murky waters of false tradition and sin.

Thus was the Gospel broadcast in the realm of factional Israel. Continual missionary endeavour by the Saviour, the Twelve, the Seventy, and many zealous and ardent disciples, spread far and wide the gospel net, and a multitude of mortals were drawn in its golden meshes of salvation from the sea of hopelessness into life eternal. Then came days of trial and suffering, which culminated in the cross and the tomb.

All this was in accord with the foreordained plan; and the Master returned, aye, even from death, a resurrected and glorified Being, and spake again to His called and chosen, this time not restraining or restricting their ministry to areas or peoples, but

on the contrary saying: "Go ye into all the world, and preach the gospel to every creature." This command and commission was fulfilled as earnestly as the previous one had been; and that those concerned were manifestly happy in their work of disseminating the truth is evident from the record of their labours and of the martyr's death which befell them all, save one.

Many centuries prior to these epochal events Israel had been dispersed and scattered over the expanse of continents, through a series of progressive stages, and this in consequence of their disobedience and waywardness. But as thorough as was the scattering of the covenant though recreant people, so shall their gathering be; as severe and complete as was their chastisement and suffering, so shall be their recovery and rehabilitation, for the Lord has so decreed—Israel are not lost to their God. Speaking through the Prophet Jeremiah, the Lord said:

Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt;

But, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.

Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes.—Jer. 16: 14-17.

Plainly, this scriptural citation had reference to a time when a great missionary movement was to be instituted by the Lord among men, to carry His message to all flesh, and specifically and particularly to those of the covenant lineage. The early apostles were not the "fishers" and "hunters" spoken of by the ancient prophet, for they did not advocate the doctrine of the gathering of Israel. That doctrine is distinctive to this dispensation; the keys of the gathering are held by the restored Church.

The missionary system of the Church of Jesus Christ of Latter-day Saints is one of its many outstanding features. The system is as efficient as it is genuine, and these are the reasons why: It was inaugurated, organised, and vested with requisite authority, under the supervision of Omnipotence; it is controlled, operated, and guided to-day, by the same Director, through His living oracles; it is of God, and that which is of God is bound to be unique. The Scripture of Jeremiah is reaching literal fulfilment in the promulgation of the Gospel by the divinely commissioned ministry of the Latter-day Saints.

Like unto the apostles of yore, who rapturously told their experiences to the Master, when they had completed their first mis-

sionary tour, Elders in modern Israel, who also labour under strenuous and trying conditions, report similar experiences in the selfsame spirit of fervent testimony, at the conclusion of their missions. Without exception the summarising statements of their fishing and hunting journeys for the salvation of man, and the splendid results therefrom, proclaim the missionaries as the happiest "fishers" and "hunters" among mortals. Like true sportsmen they adapt themselves to the many and varied conditions of the fishing streams and hunting grounds of humanity, and become not disheartened though the weather be foul and their luck be poor.

The following excerpts from letters of two Elders of the British Mission, who are nearing the end of service in the field, are characteristic of reports that reach this office:

My greatest educator since leaving school has been the Church. Words are too feeble and meaningless for me to express the joy and happiness that have been mine in the mission field and in the work of the Lord at home.—*Elder Morgan Hawkes, Norwich Conference.*

I have certainly enjoyed my missionary labours, which have occupied, beyond question, the happiest two year period of my life. I have greatly rejoiced in having the privilege of helping in my humble way to further the work of the Lord; there is no greater labour than this in which we are engaged. Sometimes it has seemed that my efforts have been without avail, but I trust that I have sown a few good seeds that will in time bring forth a harvest of righteousness. The experiences I have had in the mission field will afford me constant joy and happiness.—*President LeRoy E. Peterson, Bristol Conference.*

Is it a cause for wonderment that the missionary system of the Church of Jesus Christ of Latter-day Saints endures and prospers?—James K. Knudson.

NEW PRESIDENT OF GERMAN-AUSTRIAN MISSION

Elder Hyrum W. Valentine, who has been called to preside over the German-Austrian Mission, his wife, Sister Ellen B. Valentine, who will have charge of the Relief Society work in that field, and their two children, from Brigham City, Utah, arrived in Liverpool by the Steamship *Montrose* on October 23rd, accompanied by a party of sixteen missionaries.

President Valentine is a man of great experience in Church affairs, having filled two previous missions in Europe and having served as a bishop in Zion for several years. During the years 1912 to 1916 inclusive, Elder Valentine was President of the Swiss-German Mission. Sister Valentine is thoroughly acquainted with Relief Society endeavour, having been an officer and zealous worker in that organisation at home.

They are to succeed President Fred Tadje and Sister Eliza W. Tadje, who have been honourably released after serving faithfully since March of 1923.

THE NINETY-SEVENTH SEMI-ANNUAL CONFERENCE

The General Conference held in the forepart of October each year at Salt Lake City, Utah, is distinctively termed a Semi-annual Conference, as distinguished from the Annual Conference, which convenes early in April. The Ninety seventh Semi-annual Conference began on Sunday, October 3rd, and extended over the usual three day period. In addition to the regular and general services, special conventions are held by the Relief Society, the Mutual Improvement Associations, the Sunday School and the Primary Association, and many other divisions and subdivisions of Church organisation, making up a full week of official gatherings. Then, too, in ward amusement halls and convenient places throughout the city, reunions of returned missionaries and members from the several missions are enjoyed. The Utah State Fair, held in Salt Lake City during fall conference week, is also a notable attraction for the thousands of visitors who go to the city from far and near.

The spacious Tabernacle, the seating capacity of which approaches the ten thousand mark, was not large enough to hold the vast concourses, and the Assembly Hall was utilised for overflow meetings. It was estimated that each Tabernacle service was heard by 100,000 radio listeners throughout the land, for the proceedings were broadcast by especially installed instruments. Amplifiers carried the speakers' messages to every section of the crowded building and to throngs assembled on the Tabernacle grounds; 1,730 pipes, recently added to the far-famed Tabernacle organ, increased its already large capacity twenty-five per cent.

Of the twenty-six General Authorities of the Church twenty-five were in attendance; Elder James E. Talmage, who is now in charge of the European Missions, was the one absentee.

President Heber J. Grant presided over and conducted the general services in the Tabernacle; members of the Council of Seventy officiated at the overflow assemblages. The President of the Church was the first speaker; he spoke with the full authority and spirit of his exalted calling. The *Star* of November 11th will contain the first instalment of his discourse, which will be published in full.

Soul-stirring and inspired addresses, treating various gospel themes, current and historical events, and significant signs of the times, were delivered by the General Authorities. Numerous stake and mission presidents also made brief and pertinent remarks, all denoting that these divisions of the Church are prospering. The leading conference discourses will appear in subsequent numbers of the *Star*.

The choicest of Latter-day Saint hymns, the impressive strains of the great organ, the singing of choirs, groups, and soloists, and

appealing instrumental selections, provided a treat for music lovers.

The following are epigrams and epitomes of the outstanding thoughts expressed by the leading speakers during the conference:

The Church is doing more missionary work to-day than at any time in its history. The one supreme thing that devolves upon you and me is to proclaim the Gospel by our lives. No man can, under the inspiration of the Lord, proclaim the law of tithing or the Word of Wisdom if he be not an honest tithe-payer, and an observer of the Word of Wisdom.—PRESIDENT HEBER J. GRANT.

This vast congregation is sufficient answer to a recent address given at a convention of churches, which purported to show that the "Mormon" Church is declining. It is not the Church organisation or its leaders that bring this large audience together, but the individual testimony of the truth, possessed by every faithful Latter-day Saint.—PRESIDENT ANTHONY W. IVINS of the First Presidency.

There is a difference between divine guidance and divine authority. Great men of history had and many churches to-day have divine guidance, but not divine authority. Joseph Smith and his followers were endowed with the authority of the Holy Priesthood, under the hands of John the Baptist, and those of Peter, James and John. This fact is what differentiates the Church of Jesus Christ of Latter-day Saints from all other religious bodies.—PRESIDENT CHARLES W. NIBLEY of the First Presidency.

UTTERANCES OF THE TWELVE

It is not imperative that God should reveal any great new truths at this time; His word is given in reasonable fulness in the standard works of the Church, and His people have yet much to do in fully living up to revelation already received.—PRESIDENT RUDGER CLAWSON.

Men of affairs, observing the progress of the Church, marvel, and must admit that there is more power in the Church than is given by mere membership. If all Latter-day Saints would only regard their religious duties as above their personal inclinations, the gospel work would grow as God wishes it to grow.—ELDER REED SMOOT.

There is no doubt in the minds of Latter-day Saints as to the purpose of their earth life. Man must overcome evil, must abide in the laws of the Gospel; and to enable him to do this, the Gospel has been given. Every man who does good receives a blessing, but without the authority of God—the Holy Priesthood—it is impossible for a man to reach the celestial kingdom.—ELDER GEORGE ALBERT SMITH.

All Scripture testifies of God. If Latter-day Saints would search the Scriptures more they would have even greater faith, and would be better able to meet the requirements of the Gospel.—Elder George F. Richards.

Great scholars of the Christian faith have cited that ancient history was shaped by Providence for the coming of the Saviour in the meridian of time, and future scholars will proclaim that those and subsequent events of importance in the world's history were all directed by the hand of Providence for the ushering in of the Dispensation of the Fulness of Times.—Elder Orson F. Whitney.

There are two methods of building character, one is positive: the youth of Zion are asked to perform certain duties that will develop character; the other is negative: the youth are asked to refrain from certain things that will tear down character. Any young man who is striving to build character should refrain from the use of tobacco.—Elder David O. McKay.

The intelligence of these latter days is due to the accumulation of knowledge; potentially, the human mind is no greater to-day than when man was first put upon the earth. There never was a more intelligent man—the Redeemer excepted—than Adam, who stands at the head of the human race.—Elder Joseph Fielding Smith.

If the Prophet Joseph Smith had given nothing else to man than the Latter-day Saint conception of the home and family, he would have made a great contribution to the world.—Elder Stephen L. Richards.

There is no more important precept in the Gospel than this: "It is more blessed to give than to receive." There are at present 25,000 officers in the Church auxiliaries, and all give freely and unstintingly of their time and energy.—Elder Richard R. Lyman.

The people living in South America who have accepted the Gospel are as faithful Latter-day Saints as can be found in any mission. Missionary work in that country is prospering, and much success is anticipated.—Elder Melvin J. Ballard.

Latter-day Saints welcome the advances of science, and support the endeavours of men making research into any realm of truth; nevertheless members of the Church do not depend on the guidance of man alone, but upon the Spirit of the Lord.—Elder John A. Widtsoe.

A THOUGHT FROM THE PRESIDING PATRIARCH

The Gospel is not the work of any man or any set of men; it is the work of God for the accomplishment of His designs concerning mortals. All who have received patriarchal blessings should live to be worthy of the promises insured to the obedient.—Elder Hyrum G. Smith.

EXPRESSIONS FROM THE SEVEN PRESIDENTS

Spiritual food makes faith triumphant in the soul of man, gives him power to rise above the petty things of this life. As the bugle call and the smell of powder act upon the horse, as the roll of the drum upon the soldier, so will contemplation of spiritual things rouse the soul from lethargy to action.—Elder B. H. Roberts.

The youth of the Church should have the love and guidance of prudent parents, to keep them safe from the many dangers of the current age. Every man fills his own niche in life; no man knows of all the good he accomplishes through preaching the Gospel of repentance.—Elder Jonathan G. Kimball.

From the beginning Satan has sought to coerce man in utilising free agency and to keep him in the bondage of sin; but the battle against evil will be won eventually by the forces of truth, and man will be freed and saved.—Elder Rulon F. Wells.

The world is famishing for the want of truth from heaven; all men who bear the authority to preach the Gospel will be held responsible for the obligation they are under.—Elder Joseph W. McMurrin.

For sobriety, sincerity, industry, and honesty of purpose the Latter-day Saints have no equal. Much literature in the past has attacked the "Mormon" people unjustly, but the tide is now turning, and the world is coming to speak well of the Church and its people.—Elder Charles H. Hart.

The religious beliefs of the world are passive, while ours are alive and vitalised, full of a sureness obtained only through the speaking of God in the latter days to this, His Church.—Elder Levi Edgar Young.

All outstanding events in history were ordained of God, with a view of consummating His great purpose—the saving of the souls of men.—Elder Rey L. Pratt.

WORDS FROM THE BISHOPRIC

If the people of the earth would follow the instructions and the light that came through the restoration of the Priesthood, the world would be a better place in which to live.—Presiding Bishop Sylvester Q. Cannon.

Man cannot defy the Word of Wisdom and retain the Spirit of God, for that Spirit will not dwell in unholy tabernacles.—Bishop David A. Smith.

The great latter-day cause is progressing; another Temple, at Mesa, Arizona, is ready for furnishing and decorating. Six Temples are already in operation.—Bishop John Wells.

A BLESSING

In bringing the great conference to a close President Grant

invoked a blessing upon all who are labouring in the cause of truth, upon those who hold offices in the Priesthood and auxiliary organisations, upon the missionaries who are preaching the Gospel to the world, upon all who are furthering the Lord's purposes on earth, and upon the saints in general until they shall meet again in general conference, and thence onward.

FROM THE MISSION FIELD

Transfer—Elder Waldo L. Osmond has been transferred from the Manchester Conference to the Liverpool Office.

Departures—Elders Maurice R. Barnes, Virgil M. Groo and George T. Harrison embarked on the steamship *Leviathan* on November 2nd from Southampton, bound for their homes in America.

Doings in the Conferences: *Manchester*—On October 16th two persons were baptized by President Landell S. Merrill and Elder Archie L. Baird, and were confirmed immediately following baptism by Elders Henry R. Price and Waldo L. Osmond. In honour of Elder Waldo L. Osmond, who has been transferred to the Liverpool Office, a social entertainment was held at Manchester on October 19th.

Nottingham—Elder E. Eric Snow, who has been transferred to the Manchester Conference, was tendered a farewell social at Nottingham on October 23rd.

Arrivals and Assignments—The following missionaries arrived in Liverpool on October 23rd, by the steamship *Montrose*, and have been thus assigned:

For the British Mission—Fred L. Finlinson, Leamington, Utah, to the Sheffield Conference; Brandt D. Jorgensen, Salem, Utah, to the Nottingham Conference; Douglas H. Petersen, Hyrum, Utah, to the Liverpool Conference; Wayne L. Shaw, Murray, Utah, to the Newcastle Conference; Golden W. Stewart, Venice, Utah, to the Manchester Conference.

For the German-Austrian Mission—John A. Bowers, Murray, Utah; Francis R. Gasser, Salt Lake City, Utah; Gilbert J. Gerrard, Salt Lake City, Utah; Dean B. Hillam, Brigham City, Utah; Wilford R. Murdock, Beaver, Utah; Melvin B. Watkins, Brigham City, Utah.

For the Swiss-German Mission—LeRoy R. Nichols, Mesa, Arizona; Eldred G. Smith, Salt Lake City, Utah.

For the Netherlands Mission—John H. Dykstra, Ogden, Utah; Daniel R. Van Kampen, Ogden, Utah.

Branch Conferences—Of the Aberdeen Branch, Scottish Conference, on October 17th. Gospel subjects were discussed by

President William Cooke, Elders Carl W. Buchanan, Ray R. Murdock and Brother Kenneth Sutherland.

Of the Batley Branch, Leeds Conference, on October 17th. President Theodore N. Hutchings and Elders Will B. Jex, Howard Judd and Noble Chambers, delivered gospel discourses.

Of the Cardiff Branch, Welsh Conference, on October 17th. President Thomas Biggs and Elders Godfrey Holmes and Daniel W. Jones addressed the assemblies on the principles of the Gospel.

Of the Hucknall Branch, Nottingham Conference, on October 17th. Addresses were delivered by President Orson H. Pratt and Elders E. Eric Snow, Wallace D. Yardley, Samuel Pears and Charles W. Orton.

Of the Abercarn Branch, Welsh Conference, on October 24th. The speakers of the day were President Thomas Biggs, Elder William Paxman and Brothers Richard C. Thomas and William Griffiths.

Of the Blackburn Branch, Liverpool Conference, on October 24th. Gospel subjects were treated by President Wilford L. Hansen and Elders David M. Kennedy, Robert M. Adams, Kenneth A. Nielson and Douglas H. Petersen.

Of the Bolton Branch, Manchester Conference, on October 24th. Gospel themes were discussed by President Landell S. Merrill and Elders N. Glenn Stanford, Lathael L. Fryer and Allen C. Reynolds.

Of the Bristol Branch, Bristol Conference, on October 17th. President LeRoy E. Peterson and Elder Carl E. Brown took part in the proceedings.

Of the Mansfield Branch, Nottingham Conference, on October 24th. President Orson H. Pratt and Elders E. Eric Snow, Adrain V. Toolson and Brandt D. Jorgensen were the speakers.

Of the Pudsey Branch, Leeds Conference, on October 24th. President Theodore N. Hutchings and Elders Will B. Jex, Myron H. Brenchley and Franklin J. Newman spoke on Latter-day Saint theology.

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LIVERPOOL

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN